Talmudic Micropedia - Guilt Offering - Asham

Zadoq ben Aahron

מיקרופדיה תלמודית:אשם

Talmudic Micropedia: Guilt Offering (Asham)

Guilt Offering (Asham)[1] - A sacrifice that a person is obligated to bring in certain cases, and is called by the name Asham[2]

The sacrifice and its offering

His atonement

Holiness his elevation

Guilt Offering for Robberies

Guilt Offering of Misappropriations

Guilt offering of a Nazirite

Guilt offering of a leper

Guilt offering of a betrothed maidservant

Guilt offering that was designated for grazing

Six liable for guilt offerings are:

The one who swears on the denial of money falsely (see below: Asham Gezelot);

The one who misappropriates consecrated property (see below: Guilt Offering for Misappropriation);

The one who has relations with a designated maidservant (see below: guilt offering of a designated maidservant);

Nazirite who became impure and purified (see below: Guilt offering of Nazirite);

A leper who was healed from his leprosy (see below: guilt offering of a leper);

The sixth is called a suspended guilt-offering (see its entry), and one is liable for it when transgressing a doubtful transgression, for a certain one they are liable for a sin-offering, and because of it the first five are called definite guilt-offering, for they

do not come for the doubtful (Rambam, Shgagot 9:1, and Rashi, Chullin 41b s.v. guilt-offering).

A positive commandment from the Torah upon all those liable for guilt offerings for a sin to bring their guilt offering, and they are counted in the enumeration of the commandments as two commandments, one for a definite guilt offering and one for a contingent guilt offering (Sefer HaMitzvot by Rambam, Positive Commandments 70 and 71; Sefer Mitzvot Gadol, Positive Commandments 214 and 215; Sefer HaChinuch 128 and 129)[3].

Every sin for which one is liable to bring a definite guilt offering, whether a king, or an anointed priest, or any other common person, they are equal in it (Rambam, Shegagot there 10, based on Mishnah Horayot 9a)[4], but the court is exempt from bringing a guilt offering (Mishnah there).

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The Sacrifice and Its Offering

Its Kind and Its Age

The guilt offering comes only from male lambs alone.

There is one that comes from the large ones of this species, and there is one that comes from the small ones (Rambam Maaseh HaKorbanot 1:10), for all the guilt offerings come as two-year-olds, except for the guilt offering of a Nazirite and the guilt offering of a leper, which come as one-year-olds (Mishnah Zevachim 90b).

A year old is from the eighth day of his birth until twelve months old (Tosefta Keritot 4:6. And see entry lamb), and two years old is from thirteen months and one day (Tosefta ibid 5.

And see entry ram).

Value

All the guilt offerings come only from “silver shekels”, meaning they should be worth at least two selaim, except for the guilt offering of a nazirite and the guilt offering of a leper, for which their value has no fixed amount (Mishnah Zevachim 90b; Rambam, P’sulei HaMukdashin 4:22)[5].

Law of silver shekels is stated in the guilt offering of misappropriations: “in your valuation silver shekels” (Leviticus 5:15), and the minimum of shekels is two (see Ibn Ezra Leviticus there), and the rest of the guilt offerings are learned from it by an analogy (see below).

Its commandment to the priests

A positive commandment upon the priests to perform all the guilt offerings according to their commandment stated in the Torah (Rambam, Maaseh HaKorbanot 9:1), as it is said: “And this is the law of the guilt offering” (Leviticus 7:1).

And all six of the guilt offerings were counted in one commandment in the enumeration of the commandments (Sefer HaMitzvot by Rambam, Positive Commandments 65; Sefer Mitzvot Gadol, Positive Commandments 182; Sefer HaChinuch 140)[6].

Ordination

Offering of guilt requires laying on of hands, like all individual animal offerings (see entry Laying on of Hands), as it is said: as the sin offering, so is the guilt offering (Leviticus 7:7) - just as the sin offering requires laying on of hands (see entry Sin Offering), so too the guilt offering requires laying on of hands (Zevachim 11a.

And in Torat Kohanim there: One law for them, for semicha)[7].

And since it is most holy (see below: its sanctity and its misuse), he places it in the north with its face to the west, and he leans on it according to the order of leaning for most holy offerings, and confesses upon it the sin of his guilt (see entry Leaning and entry Confession).

His slaughter

Slaughtering of the guilt offering in the north of the courtyard, as it is said: “In the place where they slaughter the burnt offering, they shall slaughter the guilt offering” (Leviticus 7:2), and it is also said regarding the guilt offering of a leper: “And he shall slaughter the lamb in the place where they slaughter the sin offering and the burnt offering” (ibid. 14:13), and regarding the burnt offering it is said: “And he shall slaughter it on the side of the altar northward” (ibid. 1:11).

Receiving His Blood

And so the receiving of the blood of the guilt offering in the north, as it is said: “In the place where they slaughter the burnt offering, they shall slaughter the guilt offering, and its blood shall be sprinkled” (Leviticus 7:2), that in the place of its slaughter shall be the receiving of its blood (Zevachim 49a, and Rashi s.v. “they shall slaughter”; Rambam, Maaseh HaKorbanot 5:2,3.

And see entry Shechita and entry Kabbalah).

For the sake of the sin

In addition to the six things that every offering is slaughtered for their sake (see entry Zevachim), the guilt offering requires special intention for the sake of that sin for which it comes (Mishnah Zevachim 46b; Rambam Maaseh HaKorbanot 4:11).

Not for its sake

Even though in all the sacrifices, when one of the four acts that qualify the offering [slaughtering, receiving, carrying, and sprinkling] is done not for the sake of its owner, or not for the sake of the offering, they are valid, but they do not

fulfill the owner's obligation (see entry Sacrifices), in the guilt offering the Tannaim disagreed: Rabbi Eliezer disqualifies, and the Sages validate (Mishnah Zevachim 2:1).

The law is according to the sages (Rambam, P'sulei HaMukdashin 15:1. And see below Asham Metzora).

Throwing of its blood

The throwing of the guilt offering's blood is in two applications that are four (Mishnah Zevachim 54b), that is, on the northeastern corner of the altar, and on the southwestern corner diagonally opposite it (Rashi there 53b s.v. two; Rambam Maaseh HaKorbanot 5:6), as it is stated regarding the guilt offering (Leviticus 7:2): "And its blood he shall throw upon the altar around" (see Zevachim 53b, and Rashi s.v. and they shall throw, and Rashi 54b s.v. two, and Rambam Maaseh HaKorbanot there).

And see entry "Throwing" on the order of throwing in detail).

The remnants of the blood are poured on the southern base of the altar (Rambam there. And see entry "Pouring of Remnants").

The flaying and the burning

After the sprinkling, he skins the hide and removes the sacrificial parts, salts them (see entry Salting (b)), and throws them on the firewood on the altar, or carries them in a vessel to the altar (see entry Offering).

In the guilt offering of a leper, there is an additional service that requires placing some of the blood on the leper's thumbs (see below guilt offering of a leper).

Without Libations

Libations do not come with the guilt offering, except with the guilt offering of a leper (see below) (Mishnah Menachot 90b), as it is said regarding libations: "to fulfill a vow or as a freewill offering" (Numbers 15:3) - that which comes as a vow

and a freewill offering requires libations, and that which does not come as a vow and a freewill offering does not require libations (Baraita Menachot there; Rambam Maaseh HaKorbanot 2:3).

And see the entry “Eating of Sacrifices” on the commandment of its eating and the time and place of its eating.

His Atonement

All the guilt offerings impede the atonement, except for the guilt offering of a Nazirite (Rambam, Shgagot 3:11. And see below, guilt offering of a Nazirite).

Atonement without Knowledge

The Tannaim disagreed whether the atonement of the guilt offering depends on the knowledge of the sin, such as one who brought a provisional guilt offering for a doubtful misuse (see its entry), and stipulated that if it becomes known to him afterward that he indeed misused, this offering shall be considered as a definite guilt offering for his misuse, that even though at the time he offered it he had no knowledge of his sin, nevertheless afterward when it becomes known to him, he fulfills his obligation with that offering he stipulated upon (see in Mishnah Keritot 22a):

There are those who say that the guilt offering atones even if the sin was not known to him at the time he offered it (Rabbi Tarfon and Rabbi Akiva in Mishnah Keritot 22a, see in the Gemara there b and in Rashi).

And there are those who say that the knowledge prevents the atonement, and if he offered the guilt offering before he became aware of the sin, he is obligated to bring another offering (Rabbi Akiva, according to Rashi Shabbat 71b s.v. Lema’an; Rabbi Yossi in Mishnah Keritot 23a, according to Ba’al HaMaor and Chiddushei HaRamban Shabbat 71b).

To the law, the Rishonim disagreed: there are poskim that the knowledge is indispensable (Rambam Shgagot 9:10); and there are poskim that it is not indispensable (Meiri Shabbat 71b s.v. korban).

Atonement of Yom Kippur

Obligated guilt offerings of certainties that Yom Kippur has passed over them, are obligated to bring their sacrifice (Mishnah Keritot 25a; Rambam Shgagot 3:9), for Yom Kippur atones only for a sin that is not known to him, such as for the obligation of a suspended guilt offering (see its entry).

His Atonement with Repentance

The guilt offering only atones for those who repent (Keritot 7a) who believe in its atonement (Rambam, Shgagot 3:10), as it is said (Leviticus 1:3): he shall bring it willingly (Rashi, Keritot there, s.v. only).

His Holiness and His Elevation

The guilt offering is most holy [see its entry] (Zevachim 48b; Rambam Maaseh HaKorbanot 1:17), as it is said: And this is the law of the guilt offering: it is most holy (Leviticus 7:1).

Misappropriate (see entry Misappropriation) in the guilt offering from the time it was consecrated until the blood is sprinkled; once the blood is sprinkled, misappropriate in the sacrificial parts (see its entry), and do not misappropriate in the flesh, as it is permitted for consumption by the priests (Mishnah Me'ilah 9:1; Rambam Me'ilah 2:6).

The one who sets aside money for his guilt offering, there is misuse with them from the time he sets them aside (Rambam there 4 1).

Separated a definite guilt offering and afterward it became known to him that he did not sin, if it became known to him before it was slaughtered, it goes out and grazes in the herd like other non-sacred animals, and there is no sanctity in it at all; and if it became known to him after it was slaughtered, it shall be buried (Mishnah Keritot 23b; Rambam, P'sulei HaMukdashin 4:20), as the law of non-sacred animals slaughtered in the Temple courtyard (see entry Non-sacred in the Courtyard).

And if the blood was sprinkled - it goes out to the burning place like other disqualified consecrated items (Mishnah there and Rambam there), as it appears like a disqualified sacrifice, and they might err to say that consecrated items that

were disqualified are buried[8] (Rav Ashi in the Gemara there, see there in Rashi and Tosafot)[9].

Permitted

Permitted guilt offering for a donation, that is for a voluntary burnt offering, such as if he set aside money for his guilt offering, and bought the guilt offering for less and there remained from the money, they should buy from that remainder a voluntary burnt offering (Shekalim 6:6; Rambam, P'sulei HaMukdashin 5:9).

Burnt offering of a freewill offering, this is of the congregation (see entry "Supplement of the Altar." Temurah 13b, and Mishnah there 20b).

Therefore, there was in the trumpets of the Temple a special trumpet, where they would place the money of the surplus guilt offering (Menachot 104a; Rambam Shekalim 2:2).

Rabbi Eliezer holds that the excess is for individual voluntary burnt offerings (Temurah there and there), that the owners themselves bring a burnt offering with their value, and it does not count for their obligation, if they were obligated to bring a burnt offering, but rather as a gift (Rashi there 13b s.v. for voluntary); and there are those who explain that they should bring it for an obligatory burnt offering (Commentary on the Mishnah by Rambam there), and he relies on it and brings libations from his own, and if he was a priest - its service and its skin are his, like with any of his offerings (Mishnah there 20b), and the law is not like him (Commentary on the Mishnah there.

And see Rambam Shekalim there and disqualified consecrated items there).

Guilt Offering for Robbery

Whoever is obligated to another in money and denies it and swears falsely, and admits to it, is required to bring a guilt offering, in addition to returning the principal and adding a fifth [see its entry] (Mishnah Bava Kamma 108b; Rambam Gezeilah Va'Aveidah 7:1), as it is stated: "If a soul sins and commits a trespass against the Lord, and lies to his neighbor about a deposit, or a pledge, or a robbery, or has oppressed his neighbor, or has found a lost item and denies it, and swears falsely about any of all that a man does, sinning therein, etc." (Leviticus 5:21-22), "and he shall bring his guilt offering to the Lord" (ibid. 25),

and this is called the guilt offering for thefts (Rambam ibid., based on Mishnah Zevachim 54b), and it is also called the oath offering (Ketubot 42a, and others) [10].

The return of the principal delays the atonement

There is no guilt offering for thefts that atones until he returns the money to its owner or to his heirs [except for the theft of a convert who died and has no heirs (see entry Theft of the Convert)], and if he brought his guilt offering before he returned his theft - he has not fulfilled (Mishnah Bava Kamma 110a, in the theft of the convert; Rambam Theft and Loss 8:13), as it is stated in the theft of the convert: the guilt offering returned to the Lord to the priest besides the ram of atonement by which atonement is made for him (Numbers 5:8), and “atonement is made” is in the future tense, indicating that atonement has not yet been made, thus he gives the money first (Bava Kamma 111a)[11].

Slaughtered the guilt offering before he returned the money to its owners, the sacrifice is invalid, and it goes out to the place of burning after its form is changed [see entry form change] (Tosefta Pesachim 4 and Bava Kamma 10)[12].

The five do not impede the atonement

The fifth does not prevent the atonement of the sacrifice, and he can offer the guilt offering even though he has not yet given the fifth (Mishnah Bava Kamma 110a, and Rashi s.v. Natan; Rambam Gezeila Va’Aveda 8:13).

And the fifth and the guilt offering are not dependent on each other, for even in a place where one is obligated in the fifth, there are cases where one is exempt from the guilt offering, such as if he stole and swore falsely and confessed and died, where the heir pays the principal and the fifth (see entry on oath of deposit), and is exempt from the offering (Bava Kamma 104b; Rambam there 7:10), because the guilt offering comes for atonement, and there is no atonement for the dead (Rashi there.

And see entry “There is no atonement for the dead”).

And so there is one who is exempt from the fifth and obligated in the guilt offering, such as one who claims a claim of theft (see its entry) in a deposit and confessed after witnesses came, who pays double compensation (see its entry),

and is excluded from the text from giving the fifth (see the entry on the oath of the deposit), but is obligated in the guilt offering, for regarding the guilt offering we have no exclusion to exempt (Bava Kamma 65b)[13].

Guilt Offering of Misappropriations

Everyone who misappropriates the sacred things of the Lord, that is, who benefits from them or removes them from the domain of the sacred, and he is unintentional, besides what he needs to pay the principal and an additional fifth (see its entry, and see the entry on misappropriation), he is obligated to bring a guilt offering, as it is said: "If a soul commits a trespass and sins unintentionally in the holy things of the Lord, then he shall bring his guilt offering to the Lord, a ram without blemish from the flock, with your valuation in silver shekels, according to the shekel of the sanctuary, for a guilt offering" (Leviticus 5:15), and this is called the guilt offering for misappropriation (Maimonides, Misappropriation 1:3).

The offering of the sacrifice delays the atonement, just as the payment of the principal delays (Torat Kohanim there, and see the commentary of the Ra'avad, and the versions of the Gra and the Malbim; Bava Kamma 111a, and Rashi; Rambam Me'ilah 1:4-5, and Kesef Mishneh there), and if he brought the sacrifice before the money of his misuse and slaughtered it, it is immediately disqualified from the time of its slaughter, and it goes out to the house of burning after its form passes [see entry for form] (Tosefta Pesachim 4:1.

And the Rambam omitted).

The boundary of the inadvertence that obligates a guilt offering for misappropriation, is like the inadvertence that obligates a sin offering (Minchat Chinuch 127. And see entry Shogeg).

Guilt Offering of a Leper

The leper, after he is healed from his leprosy and purified (see entry Purification of the Leper on the order of his purification), is obligated to bring on the eighth day of his purification [besides a ewe for a sin offering and a ram for a burnt offering] a ram for a guilt offering, as it is said: "And on the eighth day he shall take two lambs, etc., and the priest shall take the one lamb and offer it for a guilt offering" (Leviticus 14:10-12).

The Sacrifice

Even though the sin offering and the burnt offering of the leper, the rich and the poor differ in their offerings (see entry for variable offering), the guilt offering has no difference, and it always comes from the flock, a male lamb, as it is said regarding the guilt offering of the rich: “And the priest shall take the one lamb, etc.” (Leviticus there 12), and also regarding the guilt offering of the poor: “And he shall take one lamb for a guilt offering” (there 21).

And even though all the guilt offerings in the Torah come as two-year-olds and in silver shekels (see above: the offering), the guilt offering of a leper comes as a one-year-old.

And it does not come with money of shekels [see above] (Mishnah Zevachim 90b; Rambam, P’sulei HaMukdashin 4:22), for every lamb mentioned in the Torah is one year old (Parah 1:3; Rambam, Ma’aseh HaKorbanot 1:14).

And see the entry lamb), and it is said regarding the guilt offering of uncertainty: it is a guilt offering (Leviticus 5:19), to exclude the guilt offering of a leper which does not need to be in silver shekels (Sifra Leviticus Dibura D’chova Parasha 12 end of chapter 21); and furthermore, since a ram of two years is in two selaim, a lamb of one year is not in two selaim (Rashi Zevachim 90b s.v. and they come.

And see Zevachim 48a in Rashi and Tosafot), and therefore it has no fixed amount (Rambam, P’sulei HaMukdashin there, according to Keritot 27a), and in any case, for the optimal fulfillment of the mitzvah, it is customary to purchase it for a sela (Tosafot Keritot 10b).

The guilt offering and the burnt offering of the leper need to be equal, as it is said: “he shall take two lambs” (Leviticus 14:10), the minimum of lambs is two, what does it teach to say: “two,” that they should both be equal (Baraita Yoma 62b) - in appearance and in stature and in value and in their taking as one (Mishnah there 1, regarding the goats of Yom Kippur).

And see Minchat Chanoch 176).

And it is only for the commandment initially, but after the fact they are valid even if they are not equal, as it is said: “lamb, lamb” (Leviticus there 12:13) - included (Baraita Yoma there 2.

The Rambam omitted the entire law, and see Mishneh LaMelech Shgagot 10:3 who addressed this, and see Mareh HaPanim to Yerushalmi Yoma 6:1 that the Rambam disagrees).

His Atonement

Guilt offering of a leper, like his sin offering, is the main atonement (Rambam Maaseh HaKorbanot 18:9).

And the Tannaim disagreed whether the guilt offering prevents him from eating sacred foods and entering the Temple: some hold that it prevents him (Rabbi Yishmael, son of Rabbi Yochanan ben Beroka in Pesachim 59a; Sages in Jerusalem Talmud Nazir 2:2); and some hold that the guilt offering does not prevent him from sacred foods and the Temple (Ben Zoma in Jerusalem Talmud Nazir there; Sages according to Tosafot Nazir 55b s.v. “Ochel”, and s.v. “Umedakdek”).

To the law, the Rishonim disagreed: some say that the guilt offering is indispensable (Rashi Pesachim 59a, and Nazir 60a; the Raavad Nazirut 10:8.

And see Kesef Mishneh Mechusrei Kapparah 1:5), that one of the principles of purification is, that the blood of the guilt offering is placed on the thumbs of the leper (Rashi Pesachim there.

And see below); and some say it is not indispensable (Rambam Nazirut 10:8. And see Tiferet Yisrael on Mishnayot at the end of Negaim, and Merkavat HaMishnah Nazirut there and Mechusrei Kaparah 5:9).

His Offering

Even though all the sin offerings in the Torah their offering precedes the guilt offerings (see entry Sanctified), in the leper the offering of the guilt offering precedes his sin offering[14], because it comes to render the leper fit (Mishnah Zevachim 90b; Rambam Tamidin and Musafin 9:8)[15].

The offering of the guilt offering of a leper and the sprinkling of its blood and its consumption are like other guilt offerings (Rambam, Maaseh HaKorbanot 9:2), except that it requires waving, and it requires libations, and there is a change in the receiving of the blood.

The Order of Its Offering

The leper stands outside the Court of Israel (Rambam Mechusrei Kaparah 4:2) opposite the eastern gate, on the threshold of the Nicanor Gate (see Middot 1:4), and the priest takes the live guilt offering and waves it with the log of oil in the east, as is the manner of all wave offerings (Torat Kohanim Leviticus 14; Menachot 61a; Rambam ibid, see entry Tenufah), as it is said: “And the priest shall take the one lamb and offer it for a guilt offering, and the log of oil, and wave them for a wave offering before the Lord” (Leviticus ibid 12) - we learn that they require waving together.

Afterwards, the leper lays hands on the guilt offering (see entry Laying of Hands).

After the slaughter, two priests receive the blood, one in a vessel and one by hand.

This one who received in a vessel came and threw it on the altar (see entry “throwing”); this one who received by hand came to the leper (Torat Kohanim there; Yoma 61b; Rambam Mechusrei Kaparah 4:2).

And see Nega’im 14:8), the priest from inside and the leper from outside, and the leper inserts his head and the priest puts from the blood in his palm with his right finger on the lobe of the leper’s right ear, and afterwards he inserts his right hand and puts on his thumb, and afterwards he inserts his right foot and puts on his big toe (Rambam there, according to Torat Kohanim there, and Mishnah Nega’im 14:9), as it is said: “And the priest shall take some of the blood of the guilt offering, and the priest shall put it on the lobe of the right ear of the one being purified, and on the thumb of his right hand, and on the big toe of his right foot” (Leviticus there 14).

And afterwards he offers his other sacrifices, and sprinkles from the log of oil according to its law (see entry Purification of the Leper).

Libations

Even though all guilt offerings do not require libations (see its entry), the guilt offering of a leper requires libations (Mishnah Menachot 90b), as it is stated in the section of libations: and wine for the libation, etc., or for the sacrifice (Numbers 15:5), and they expounded: or for the sacrifice, this is the guilt offering of a leper (Sifrei there; Menachot 91a)[16].

His libations are an issaron of fine flour mixed with oil for a meal offering, and wine a quarter of a hin, like the other libations of the lambs (Rambam Maaseh HaKorbanot 2:6. And see entry Nesachim).

Not for its sake

Guilt offering of a leper that was slaughtered not for its sake, such as it was slaughtered for the sake of a burnt offering or peace offering, behold this is valid and ascends to the altar and requires libations, but the leper needs another guilt offering to purify him (Tosefta Negaim 9:1; Yoma 61b)[17].

The remnants of the blood in the hand of the priest after the application on the thumbs he would pour on the base in the courtyard (Tosefta Negaim 9, and in the prints from an old version it is missing.

And see Minchat Chanoch 176 that he was uncertain about the matter if it requires pouring to the base of the altar like all the remnants of the blood, or if they are poured into the channel).

Guilt Offering of a Nazirite

A nazirite who became impure during the days of his naziriteship with one of the corpse impurities for which he shaves and nullifies the initial days of naziriteship, which he already counted after he purified from his impurity on the seventh day, and shaved his hair, and his sun set (see entry impure nazirite) - behold, he brings on the morrow, on the eighth day [besides two turtledoves or two young pigeons, one for a sin offering and one for a burnt offering] also a lamb for a guilt offering, as it is said: And if a man dies suddenly beside him and defiles his consecrated head, then he shall shave his head on the day of his cleansing, etc., and on the eighth day he shall bring, etc., and he shall bring a lamb in its first year for a guilt offering (Numbers 6:9-12).

An asham does not need to be worth two selaim like other ashamot [see above] (Torat Kohanim Vayikra Dibura d’Chova Parsha 12 end of Chapter 21; Mishnah Zevachim 90b; Rambam Pesulei HaMukdashin 4:22), and therefore it has no fixed amount (Rambam ibid.), and they did not say that a year-old lamb is for a sela (Keritot 10b) except because it is customary to buy it for a sela for the mitzvah in the best manner (Tosafot ibid. s.v. miklal).

His Atonement

Disagreed Tannaim if the guilt offering prevents the Nazirite from beginning the count of pure Nazirite days, after he nullified his initial Nazirite days (Tosefta Nazir 4:8).

And the law is like the sages that the guilt offering does not prevent (Rambam, Nazirut 6:12).

Therefore, they said that there is nothing that comes in vain except the guilt offering of a Nazirite alone (Keritot 27a, and see Jerusalem Talmud Nazir 4:4), because the atonement and likewise the purification Nazirite vow that he begins to count come through the sin offering, and the guilt offering does not prevent, and it turns out that it does not accomplish anything (Shita Mekubetzet Keritot there), and so they said that the guilt offering of a Nazirite is a penalty (Sifrei Zuta Naso 6:12).

A woman who vowed Naziritehood

The woman who vowed in Nazirite and became impure, and afterwards her husband annulled it - there is a dispute regarding whether just as she is obligated to bring her other offerings (see entry Nazirite) she is also obligated to bring the guilt offering of a Nazirite:

There are those who say that she also brings a guilt offering (Jerusalem Talmud Nazir 4:4; Tosafot Nazir 19a s.v. le'olam, and 22a s.v. h.g.; Rambam Nazirut 9:11), for the guilt offering of a nazirite comes for nullification (Jerusalem Talmud Nazir ibid.).

Therefore, even though when the husband nullifies it, the naziriteship is void and she no longer counts a naziriteship of purity, she brings the guilt offering (see the remnants of the offering there).

And there are those who say that she does not bring the guilt offering, for the guilt offering only comes in a place where the nazir needs to enter into another nazirite vow, so that the vow of purity will apply to him (Rashi Nazir 22a s.v. Neiti).

Libations

The guilt offering of a Nazirite does not require libations (see its entry), as it is stated regarding the ram of a Nazirite (see its entry): “And the ram he shall make a peace offering to the Lord, etc., with its meal offering and its libation” (Numbers 6:17). The ram was included, and why did it come out? To compare to it: just as the ram is unique in that it comes by vow and freewill offering, so too everything that comes by vow and freewill offering requires libations. Excluded is the guilt offering of a Nazirite, which does not come by vow and freewill offering, and does not require libations (Sifrei Naso there; Menachot 91b, and Rashi s.v. “so too”).

And see the entry “Shaving of Impurity” on the laws shared by all offerings of the Nazirite who became impure and purified.

Guilt Offering of a Betrothed Maidservant

A handmaid designated (see its entry)[18] is not included in the category of a married woman (see its entry) to be liable for death[19], but the one who lies with her is obligated to bring a guilt offering (Mishnah Keritot 10b; Rambam, Shgagot 9a), as it is stated (Leviticus 19:20-22): “And if a man lies with a woman, a copulation of seed, and she is a handmaid designated for a man, and she has not been redeemed, etc., and he shall bring his guilt offering to the Lord, to the entrance of the Tent of Meeting, a ram for a guilt offering, and the priest shall make atonement for him with the ram of the guilt offering before the Lord for his sin which he has sinned, and it shall be forgiven him, etc.” (Rambam, ibid.).

On the obligation of the woman who has been cohabited with, see entry “Designated Maidservant”).

There is a novelty in the guilt offering of a betrothed maidservant, that it is not like all the offerings that come only for the inadvertent, but it comes for the intentional as for the inadvertent (Mishnah Keritot 9:1; Rambam Issurei Biah there 14, and Shgagot there), and it is one of four offerings that come for the intentional as for the inadvertent (Mishnah Keritot 9:1).

Conditions of Obligation

The one who has intercourse is not liable for a guilt offering unless the maidservant was already deflowered beforehand (Keritot 11a; Rambam, Issurei Biah 3:15), as it is said: “And she is a maidservant designated for a man,” and

“designated” is an expression of change, meaning: that she was changed from her original state by intercourse (Keritot ibid.).

And he is not liable unless he has intercourse with her in the usual manner and completes the act, for regarding a betrothed maidservant it is written (there) “emission of semen,” meaning intercourse that is fit to inseminate, and therefore one who engages in initial contact (see entry for initial contact), or who has intercourse with her in an unusual manner, is exempt from a sacrifice (Karetot there; Rambam there).

And he is not liable unless he intended for intercourse, but if he did not intend for intercourse at all, such as if he fell from the roof and was inserted into her, or if he was asleep and came upon her without his knowledge, he is exempt from a sacrifice, for this is not intercourse fit to inseminate (Keritot there, and Rashi s.v. “And when”); and some say the reason for the exemption in the case of being inserted or asleep is because he is coerced (Tosafot there s.v. “They come”).

The obligation of the one who has intercourse in a sacrifice is dependent on the obligation of the betrothed maidservant in lashes, for he is only obligated in a sacrifice at the time she is obligated in lashes (Baraita Keritot 11a; Rambam Issurei Biah there 17, and Shgagot there 2).

And therefore he is not liable for a sacrifice unless she was an adult and intentional and was willingly cohabited with him, but if she was a minor or inadvertent and coerced and asleep, in all these she is exempt from lashes, he too is exempt from a sacrifice (Rambam, Issurei Biah there 15, and Shgagot there 1).

He was a minor nine years and one day old, whose intercourse is intercourse, and she is an adult, the early authorities disagreed: some say she is flogged and he is liable for a sacrifice, but he does not bring it until he grows up and becomes of understanding age (Rambam, Issurei Biah there 17, and Shgagot there 3); and some say that since the one who has intercourse is a minor, he is exempt from anything (Raavad there).

Guilt offering that was designated for grazing

The Evil Accusations

Guilt offering, that is unfit for sacrifice as a guilt offering, is given to pasture until it develops a blemish.

Five cases in the guilt offering are that they shall graze until a blemish occurs in them and they shall be sold: (1) Substitute of a guilt offering; (2) Offspring of a substitute[20] and offspring of its offspring until the end of the world; (3) Guilt offering whose owners have died; (4) Guilt offering whose owners have been atoned for with another; (5) Guilt offering that has passed its year (Mishnah Temurah 20b).

Law to Moses from Sinai is that all that in a sin-offering dies - in a guilt-offering grazes (Temurah 18a), and these five in a sin-offering are for death (see entry “Dead Sin-Offerings”).

R. Eliezer disagrees and holds that also the guilt offerings shall die (Mishnah Temurah 20b), because he holds that the law of the guilt offering is like the law of the sin offering in every matter, as it is said (Leviticus 7:7): as the sin offering, so is the guilt offering (Rashi Pesachim 73a s.v. R. Eliezer).

Law that they should graze (Rambam, Disqualified Sacrifices 4:14).

After it became blemished and was sold, its proceeds shall fall to a freewill burnt offering, like all surplus guilt offering (see above: its surplus).

Fitness for Sacrifice

After the guilt offering has already been designated for its companion, if it was slaughtered without specification, it is valid for a burnt offering since it is ultimately destined to be a burnt offering after it becomes blemished and is sold (Nazir 25b, Zevachim 5b and 112a, Menachot 4a, and Rashi there and there).

In the essence of the disconnection, several ways were stated:

Or this detachment is by handing it over to the shepherd (Rashi Menachot 4a s.v. shenitak, and Tosafot Nazir there s.v. v’chi).

Or by the statement of the court that said to the owners of the sacrifice, it shall graze (Rashi Zevachim 112a s.v. k’d’Rav Huna. And see Rashi Zevachim 5b s.v. shenitak, and s.v. nitak that mentioned statement and delivery).

Or by the statement of the treasurer (Rashi Nazir 25b s.v. Da’amar).

Even though it is a law to Moses from Sinai that the guilt offering grazes, the law only came to separate it for grazing, but once it is separated for grazing, it is again fit even itself for a burnt offering, since it no longer has the name of a guilt offering (Tosafot Menachot there s.v. guilt offering, according to Rashi).

And there are those who hold that the entire essence of the law given to Moses at Sinai was that a guilt offering, after the owners have been atoned with another guilt offering, should be brought as a burnt offering. However, the sages decreed and said it should graze, so that they would not come to permit it even before the atonement of the owners with another (Rabbeinu Tam in Tosafot Zevachim there and Menachot there, according to his version in the Gemara there).

And there are those who hold that there was never a law to Moses from Sinai in the matter, and all the decree of grazing is rabbinic, lest they permit it even before the atonement of the owners, and therefore after it is designated for grazing it will not be exchanged again (Rashi Pesachim 73a s.v. Asham, according to the sugya there.

And see Ramban and Ran Shevuot there that for Rashi they are different topics; R"Y in Tosafot Pesachim there and in Zevachim there, even according to the topics of Zevachim and Menachot).

And there are those who disagree with this entire ruling and hold that if it was slaughtered without specification, it is invalid even after detachment, and they only said that after detachment it is valid when it was explicitly offered as a burnt offering, for the guilt offering requires uprooting, that he should uproot it at the time of slaughter from being a guilt offering to being a burnt offering (Rambam, P'sulei HaMukdashin 4:15, based on Pesachim there 2, and see there in Meiri in Nazir 25b some have different versions).

Initially

In what are these words said? When it was slaughtered after the fact, but initially, according to everyone, it should not be slaughtered even after dislocation, whether because of a decree lest one come to slaughter it as a burnt offering before its owners have atoned with another (Rabbeinu Shmuel in Tosafot Menachot 4b s.v. Asham, according to his version in Pesachim 73a; Rambam, P'sulei HaMukdashin 4:15; Rabbeinu Tam in Sefer HaYashar 511), or because initially its commandment is that it should graze (Tosafot Pesachim there according to Rabbeinu Tam; Meiri Pesachim there).

When they did not detach him for the purpose of a friend

The guilt offering was not designated for grazing, it does not become a burnt offering, and even post facto, if it was offered, it is invalid, as it is stated regarding the guilt offering: "it" (Leviticus 7:5) - it shall remain in its original state

(Zevachim 5b), and as long as it has not been designated for grazing, it still retains the name of a guilt offering, and it is not fit for a burnt offering, rather it is an invalid guilt offering, since its owners have been atoned (Rashi Menachot 4b s.v. “not”, according to the Gemara there; Rabbeinu Shmuel in Tosafot Menachot 4b s.v. “guilt offering”).

And there are those who hold that from the Torah it is fit for an offering even when it has not been detached for grazing, and it is rabbinically that they decreed lest one come to permit it even before its owners have atoned with another (Pesachim 73a and Rashi; Rabbeinu Tam in Tosafot Pesachim and Zevachim and Menachot there; Ri in Tosafot there and in Zevachim there).

They slaughtered it explicitly for a burnt offering

Slaughtered explicitly for the sake of a burnt offering when not designated for grazing, the early authorities disagreed: some hold that it is valid and they will offer it as a burnt offering (Rashi Menachot there); and some hold that without designation it is invalid even if slaughtered explicitly for the sake of a burnt offering (Rabbeinu Gershom Temurah 18a).

Prohibition of Substitution of a Guilt Offering

Substitution of a guilt offering, even though it is a tradition from Moses at Sinai that it grazes and is not offered, if one transgressed and offered it, according to Rabbi Ishmael, he also transgresses a positive commandment, as it is said: “Only your holy things which you have, and your vows, you shall take and go to the place which the Lord shall choose, and you shall make your burnt offerings” (Deuteronomy 12:26-27), and “only” comes to exclude that in burnt offerings and peace offerings you treat their substitution as you treat them themselves, but not in a guilt offering, and a negative derived from a positive (see its entry) is a positive commandment (Temurah 18a, and Rashi s.v. Kai).

Rabbi Akiva disagrees and holds that there is no positive commandment here, but only a law given to Moses at Sinai (there, and see Tosafot there s.v. l.l.).

Footnotes

1. ↑ Bd. 2, S. 261b–274a.
2. ↑ See Ramban Leviticus 5:15, for the reason why these offerings are called guilt offerings, and see there at length.
3. ↑ The Rambam included in the commandment only the guilt offerings of theft, misuse, and a betrothed maidservant, which have only this offering, and did not include the guilt offerings of a Nazirite and a leper, which he included with their other offerings. However, in the Sefer Mitzvot Gadol and Sefer HaChinuch, all five definite guilt offerings are included in the positive commandments.
4. ↑ On the law of the king, the anointed one, and the court in a suspended guilt offering, see the entry on suspended guilt offering.
5. ↑ And see below the guilt offering of a leper and a Nazirite, whose commandment is ideally that they should be worth a sela.
6. ↑ Some of the early authorities disagreed and do not count this commandment, as they believe it is included in the commandment of the obligation to bring the guilt offering (Ramban in Sefer HaMitzvot, Shoresh 12, and see there the opinion of Baal Halachot Gedolot).
7. ↑ And see Rashi (Niddah 72b s.v. Shechitato) and Tosafot (Kiddushin 55b s.v. V'dilma) that a guilt offering does not require laying on of hands, and see Pnei Yehoshua and the Makneh Kiddushin there and Aruch LaNer Niddah there. And see Rashi and Tosafot Zevachim 5a, and there 33a, and Tosafot Niddah there, and Shirei Korban to Jerusalem Talmud Nazir 8b s.v. V'taun.
8. ↑ And see the entry on Chullin in the Temple, a dispute among the Amoraim who hold there is no difference between knowing after it was slaughtered and knowing after the blood was sprinkled, and both are either buried according to those who hold Chullin in the Temple is buried, or burned, according to those who hold Chullin in the Temple is burned, and the law is not like him (Rambam there).
9. ↑ On a suspended guilt offering that he found out he did not sin and on a guilt offering that he is uncertain if he is obligated in it, see the entry on suspended guilt offering. On the exchange of a guilt offering, see the entry on exchange. On the mixture of a guilt offering, see the entry on mixture of sacred offerings. On the shepherds' guilt offerings, see the entry on a guilt offering set aside for grazing.
10. ↑ On the details of claims, denials, and the oath that obligates him in the principal and a fifth and a guilt offering, see the entry on the oath of deposit.
11. ↑ That the "guilt" is the principal of the money (Rashi there).
12. ↑ And some of the early authorities argued that after slaughter he can still return his theft, as the main atonement of the offering is in the sprinkling of the blood, and therefore when its blood has not yet been sprinkled it is called "that which he shall atone with" (Tosafot Zevachim 103b).
13. ↑ Rabbi Shimon disagrees there and holds that even from the guilt offering he is exempt.

14. ↑ The later authorities (Tzon Kodashim there; Minchat Chinuch 176; Chok Natan there; Rosh Hash there. And other commentators) disagreed on the opinion of Tosafot (Zevachim there s.v. Chutz in the second answer. And see further in Melechet Shlomo on the Mishnah Zevachim there, and in Tosafot Rabbi Akiva Eiger there).
15. ↑ And even though the sin offering also qualifies him, nevertheless since the blood of the guilt offering is placed on the leper's body, on the thumbs (see below) it qualifies more than the sin offering (Tosafot there).
16. ↑ And some gave a reason for this because it does not come for the sin like other guilt offerings (Commentary on the Mishnah by Rambam Menachot there).
17. ↑ Some of the early authorities hold that there is a dispute among the Tannaim on this matter, whether he brings another guilt offering or has no remedy (Rashi Yoma there according to his version in the Gemara there, and see Tosafot there who hold that they did not dispute in not for its sake and their version is different). Rav in Menachot 42b holds that a leper's guilt offering slaughtered not for its sake is completely invalid, since it comes to qualify the leper for sacred offerings and the Temple and did not qualify, and the law is not like him (there 5a: refutation, Rambam Invalid Sacrifices 15:20 and Lacking Atonement 5:2).
18. ↑ The Tannaim disagreed in a Baraita (Keritot 11b) about the nature of a betrothed maidservant "half maidservant and half free woman and betrothed to a Hebrew slave, these are the words of Rabbi Akiva, Rabbi Yishmael says the verse speaks of a Canaanite maidservant betrothed to a Hebrew slave, etc., others say etc. the verse speaks of a Canaanite maidservant betrothed to a Canaanite slave." The law is according to Rabbi Akiva that she is half maidservant and half free woman betrothed to a Hebrew slave (Rambam Forbidden Relations 3:13).
19. ↑ Since her betrothal is not complete due to the maidservant aspect in her, according to the law that a betrothed maidservant is half maidservant and half free woman betrothed to a Hebrew slave, since in a Canaanite maidservant betrothal does not take effect (see the entry on Canaanite maidservant), and all the more so according to those who hold that a betrothed maidservant is a complete Canaanite maidservant (see the entry on betrothed maidservant) that betrothal does not take effect in her at all.
20. ↑ The offspring of a guilt offering is not possible, as a guilt offering is only from males.

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Guilt Offering - Asham

Zadoq ben Aahron

אשם

Guilt Offering (Asham)

Guilt Offering (Asham) is one of the types of offerings that were sacrificed in the Temple, brought as atonement for various sins. In most prohibitions in the Torah, an offering is not designated for a person who transgresses them.

However, in particularly severe transgressions, the Torah established that the sinner shall bring a sacrifice for atonement for his sin, as part of the repentance process. The guilt offering was designated for a limited number of transgressions, as follows[1].

The guilt offering comes only as an individual offering, and it is never a communal offering.

The name of the guilt offering, indicates the severity of the transgression and the guilt of the sinner, for guilt offerings are brought for particularly severe transgressions: some of them, such as thefts and the guilt offering of a leper, are for transgressions committed intentionally (unlike the sin offering which is brought only for unintentional sins), some are misappropriations done with sacred things, and the name of the guilt offering implies that his guilt is great even though he did it unintentionally, and he will bear his guilt if he does not bring the offering and repent for his sins[2].

The guilt offering is a sacrifice of the most holy type: its flesh is eaten by the priests in the Temple, on the day of its offering and the night following it only.

In the usual way, the guilt offering is a ram (a mature male sheep), and the Torah sets for it a price of at least two shekels (in the holy shekel)[3].

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Guilt Offering for Robbery

He who steals the property of his fellow, or oppresses him and refrains from paying his debt, and even swears falsely in court that he owes his fellow nothing - is obligated to bring a guilt offering, whether he stole and swore unintentionally or whether he stole and swore intentionally[4].

In addition to bringing the guilt offering upon him to compensate his friend for what he stole from him, with the addition of a fifth[5].

The return of the principal is a condition for bringing the sacrifice, and if he brought the sacrifice before returning the theft - he has not fulfilled his obligation[6].

The source in the Torah for this offering[7]:

When a soul sins and commits a trespass against the LORD and lies to his fellow regarding a deposit, or a pledge of the hand, or through robbery, or has oppressed his fellow, or has found a lost item and denied it and swore falsely about one of all that a man does to sin thereby, and it shall be when he sins and is guilty and he returns the stolen item that he stole, or the oppression that he oppressed, or the deposit that was entrusted with him, or the lost item that he found, or from all that he swore falsely about, and he shall repay it in its principal [8] and add its fifth to it, to the one to whom it belongs he shall give it on the day of his guilt, and his guilt offering he shall bring to the LORD, a flawless ram from the flock according to your valuation [9] for a guilt offering to the priest, and the priest shall make atonement for him before the LORD and he shall be forgiven for one of all that he may do to incur guilt thereby — Nefesh ki techeta u-ma’ala ma’al ba-Hashem ve-kichesh ba-amito be-fikadon, o bitesumat yad, o be-gezel, o ashaq et amito. O matza aveidah ve-kichesh bah ve-nishba al shaker al achat mikol asher ya’aseh ha-adam la-cheto bahen. Ve-hayah ki yecheta ve-ashem ve-heshiv et ha-gezelah asher gazal, o et ha-osheq asher ashaq, o et ha-fikadon asher hofkad ito, o et ha-aveidah asher matza. O mikol asher yishava alav la-sheker ve-shillam oto be-rosho [8] va-chamishitav yosef alav, la-asher hu lo yitnenu be-yom ashmato. Ve-et ashamo yavi la-Hashem, ayil tamim min ha-tzon be-erkekha [9] le-asham el ha-kohen. Ve-kiper alav ha-kohen lifnei Hashem ve-nislach lo, al achat mikol asher ya’aseh le-ashmah bah.

Guilt Offering of Misappropriations

Someone who uses an object that was consecrated for the Temple is called a “trespasser.” One who does this unintentionally - pays the Temple treasury the value of his benefit, with an additional fifth and a guilt offering.

The source in the Torah for this offering[10]:

If a soul commits a trespass and sins unintentionally in the holy things of the LORD, then he shall bring his guilt offering to the LORD: a flawless ram from the flock according to your valuation in silver shekels [11], according to the shekel of the sanctuary, for a guilt offering; and that which he sinned in the holy thing he shall repay, and he shall add its fifth to it, and give it to the priest [12], and the priest shall make atonement for him with the guilt ram, and he shall be forgiven — Nefesh ki tim’ol ma’al ve-chat’ah bishgagah mikadshei Hashem, ve-hevi et ashamo laHashem, ayil tamim min hatzon be-erkekha kesef sh’kalim [11] be-shekel hakodesh le-asham. Ve-et asher chata min hakodesh yeshalem ve-et chamishito yosef alav ve-natan oto la-kohen [12], ve-ha-kohen yechaper alav be-eyl ha-asham ve-nislach lo.

Guilt Offering of a Betrothed Maidservant

A half-slave concubine is a “Canaanite maidservant” who is married to a Hebrew slave[13].

Explanation of the words: “Canaanite maidservant” is a non-Jew who sold herself as a maidservant to a Jew, and upon her acceptance as a maidservant in his house, she underwent a process similar to conversion (immersion in a mikveh and acceptance of the commandments of the Torah).

As long as she is a maidservant - she is permitted to maintain marital life with a slave, Canaanite or Hebrew, but legally her marriage is not valid, and she is not a “married woman” in the full sense of the word.

If she was betrothed to a Hebrew slave[14] - it is forbidden for another person to have sexual relations with her. And if he did so - he is not liable to death, as in the case of adultery with a fully married woman, but he must bring a guilt offering.

The woman herself, on the other hand, does not bring a sacrifice, but is liable for lashes[15].

In the precise definition of the status of this woman, the Tannaim disagreed[16]: Rabbi Yishmael holds, as stated, that it refers to a Canaanite maidservant.

Rabbi Akiva holds, that there is no validity to the marriage of a Canaanite maidservant[17], and the Torah obligated a sacrifice only in the special case of “half maidservant and half free woman”.

The thing is possible if a woman was a maidservant of two partners, and one of them freed her[18].

The source in the Torah for this offering[19]:

And if a man lies with a woman... and she is a designated maidservant for a man, and she has certainly not been redeemed nor has freedom been given to her, there shall be an investigation [20]; they shall not be put to death, because she was not freed [21]; and he shall bring his guilt offering to the LORD, to the entrance of the Tent of Meeting, a guilt ram; and the priest shall make atonement for him with the guilt ram before the LORD for his sin which he has sinned, and he shall be forgiven for his sin which he has sinned — Ve-ish ki yishkav et ishah... ve-hi shifchah necherefet le-ish, ve-hafdeh lo nifdetah o chufshah lo nittan lah, bikkoret tiheyeh [20], lo yumetu ki lo chuffashah [21]. Ve-hevi et ashamo laHashem el petach ohel mo’ed, eil asham. Ve-kiper alav ha-kohen be-eyl ha-asham lifnei Hashem al chattato asher chata, ve-nislach lo mei-chattato asher chata.

Suspended Guilt

The guilt offering is unique among all the offerings, as it comes for a doubtful sin, in cases where a person is uncertain whether he committed a transgression that obligates him to bring a sin offering (“dependent” - a matter that is pending in doubt).

For example: A person who performed work unintentionally during one of the twilight periods of Shabbat, such that it is not known whether the work was done on Shabbat or on a weekday (twilight is a time that is uncertain in itself).

If the person designated the animal for a conditional guilt offering, and before it was sacrificed it became clear that he did not sin - he shall not sacrifice it[22]. If it was sacrificed, and in the end it became clear that he sinned - he must bring a sin offering, even though he brought a guilt offering[23].

Another special law regarding this offering, that if Yom Kippur arrives and the sinner has not yet brought his offering - there is no need to bring the conditional guilt offering, since the atonement of Yom Kippur is equivalent to the atonement of this offering[24].

The source in the Torah for this offering[25]:

And if a soul sins and does one of all the commandments of the LORD which should not be done, and did not know, and is guilty, and bears his iniquity; then he shall bring a flawless ram from the flock according to your valuation for a guilt offering to the priest, and the priest shall make atonement for him concerning his error that he erred, though he did not know, and he shall be forgiven — Ve-im nefesh ki techeta ve-asetah achat mikol mitzvot Hashem asher lo te'asenah ve-lo yada ve-ashem ve-nasa avono; ve-hevi ayil tamim min hatzon be-erkekha le-asham el ha-kohen, ve-kiper alav ha-kohen al shiggagato asher shagag, ve-hu lo yada ve-nislach lo.

The sages of blessed memory[26] noted that the Torah was stricter here in a case of doubt than in certainty: the guilt offering, as mentioned, is a ram valued at two shekels, while for the sin offering the Torah did not set a specific value.

Rabbi Yona of Gerona[27] explained this: "Because regarding the certain, a person places the sin upon his heart, and worries and regrets it and repents completely; but regarding the doubtful, he makes assumptions, and says: That piece which I ate - perhaps it was permitted, and he does not place it upon his heart to repent, and therefore they were more stringent with it."

A conditional guilt offering is brought when there is a real doubt that indeed there was a serious sin, of the type of transgressions whose punishment is karet, and it is not enough that the person fears that perhaps he had some sin.

This law was subject to a dispute brought in the Mishnah[28]:

Rabbi Eliezer says: a person may voluntarily bring a conditional guilt offering every day and at any time he wishes, and it is called the guilt offering of the pious; it was said about Bava ben Buta [29] that he would voluntarily bring a conditional guilt offering every day, except for one day after Yom Kippur; he said: by this abode! [30] If they would allow me, I would bring! But they say to me: wait until you enter into doubt; and the sages say: a conditional guilt offering is only brought for a matter whose intentional transgression incurs karet and whose unintentional transgression incurs a sin offering — *Rabbi Eliezer omer: mitnadev adam asham talui bechol yom uvechol sha'ah sheyirtzeh ve-hi nikret asham chassidim; amru alav al Bava ben Buta [29] shehaya mitnadev asham talui bechol yom, chutz me'achar Yom haKippurim yom echad; amar: hama'on hazeh! [30] Ilu*

hayu manichin li – hayiti mevi! Ela omrim li: hamentin ad shetikanes lesafek; vechachamim omrim: ein mevi'in asham talui ela al davar she-zedono karet ve-shiggagato chatat.

Guilt offering of a Nazirite

The Nazirite accepts upon himself certain restrictions for a fixed period of time: not to shave the hair of his head, not to drink wine, and not to become impure by a corpse.

If he became impure, such as if he happened upon a place where there is a corpse - the matter nullifies his Nazirite vow.

Now he must bring special offerings, among them the guilt offering of the nazirite, and afterwards he can begin to count anew the days of the naziriteship.

Thus it is said in the Torah[31]:

All the days of his Nazirite vow to the LORD, he shall not come near a dead person... and if someone dies suddenly beside him and defiles the head of his Nazirite, then he shall shave his head... and on the eighth day... he shall consecrate to the LORD the days of his Naziriteship, and he shall bring a year-old male lamb for a guilt offering, and the former days shall fall [32], because his Nazirite was defiled — Kol yemei neziró laHashem al nefesh met lo yavo... ve-chi yamut met alav be-peta pit'om — ve-timei rosh nizro... ve-gilach rosho... uva-yom ha-shemini... ve-hizir laHashem et yemei nizro, ve-hevi keves ben shenato le-asham, ve-hayamim harishonim yiplu [32], ki tamei nizro.

This guilt offering, and also the guilt offering of the leper that will be mentioned later, are different from the guilt offerings mentioned until now: they are not from the mature ram, but a lamb in the first year of its birth, and the Torah did not set a specific price for them.

Rabbi Shimon bar Yochai explains the reason[33]: "Why did the Torah not set a limit for those lacking atonement? Lest lambs become cheap, and they have no remedy to eat in the sacred offerings."

That is to say, since the offering of the Nazirite and the offering of the leper do not come only to atone, but have a role to change their halachic status, and to allow the Nazirite to complete his Nazirite vow and the leper to become pure - the Torah was concerned to prevent the possibility that they would not be able to bring the offering, because the price of the sheep would be lower than the threshold set by the Torah.

It is told[34] about the High Priest Shimon the Righteous, who generally refrained from eating the meat of a Nazirite's guilt offering, because he thought the Nazirite vow was not for the sake of Heaven, except for one time, when he was impressed by the purity of the Nazirite's intentions.

Shimon the Righteous said: In all my days I never ate the guilt offering of a Nazirite, except for one alone; an incident occurred with one who came to me from the south, and I saw that he was handsome of eyes and good in appearance, and his locks were curly; I said to him: My son! What did you see that made you destroy this beautiful hair? [35] He said to me: I was a shepherd in my city, and I came to draw water from the river, and I looked at my reflection, and my evil inclination rushed upon me and sought to remove me from the world [36]; I said to it [37]: Wicked one! Why should you be proud of something that is not yours, something that will eventually be dust, maggots, and worms? Behold, I vow to shave you for the sake of Heaven [38]; I embraced his head and kissed him, and I said: My son! May there be many like you among those who do the will of the Omnipresent in Israel — Amar Shimon haTzaddik: mi-yamai lo akhalti asham nazir, chutz me-echad bilvad; ma'aseh be-echad sheba elai min ha-darom, ve-ra'itiv yafe einayim ve-tov ro'i, ve-kavutzotav taltalim; amarti lo: bni! mah ra'ita le-shachet se'ar zeh ha-na'eh? [35] Amar li: ro'eh hayiti be'iri, u-vati le-male'ot min ha-nahar mayim, ve-nistakalti be-vavo'a sheli, u-pachaz yitzri alai u-bikkesh le-ha'avirani min ha-olam [36]; amarti lo [37]: rasha! lo hayah lekha lehitgaret ela be-davar she-eino shelkha, be-davar she-atid la'asot afar rimah ve-tola'ah? harei alai le-galchekha la-shamayim [38]; chibakti et rosho ve-nishaktiv, ve-amarti: bni! kemotkha yirbu osei retzon Makom be-Yisrael.

Guilt Offering of a Leper

On the eighth day of his purification (since he was healed) the leper brings a number of offerings, among them one lamb for a guilt offering.

The offering of the lamb completes the purification of the leper, and following it, he is permitted to enter the Temple and eat sacrifices. This is the most important offering among the leper's offerings[39].

Thus it is said in the Torah[40]:

And on the eighth day he shall take two flawless male lambs and one flawless female lamb in her first year, and three-tenths of an ephah of fine flour mixed with oil for a meal offering... and the priest who purifies shall present the man being purified and them before the LORD at the entrance of the Tent of Meeting; and the priest shall take the one lamb and offer it as a guilt offering... and he shall wave them as a wave offering before the LORD — Uva-yom ha-shemini yikach

shnei kevasim temimim ve-kivsah achat bat shenatah temimah, u-sheloshah esronim solet minchah belulah ba-shemen... ve-he'emid ha-kohen ha-metaher et ha-ish ha-mitaher ve-otam lifnei Hashem petach ohel mo'ed; ve-lakach ha-kohen et ha-keves ha-echad ve-hikriv oto le-asham... ve-henif otam tenufah lifnei Hashem.

Guilt offering of a leper is unique in that libations must be added to it, unlike other types of guilt offerings. For its special laws in the sacrificial process, see below: The sacrificial process and consumption.

The process of the offering and the eating

The offering of the guilt includes several stages[41], which generally are not unique to it[42]:

1. Semicha - the placing of the hands of the owner of the sacrifice on the head of the animal, while saying confession for his sin[43].
2. Slaughtering, done in the north of the courtyard, as the law of "most holy sacrifices".
3. Receiving the blood that is spilled from the animal by a priest, in a vessel called "mizrak".
4. The carrying of the blood by the priest to the altar of burnt offering.
5. Throwing of the blood by the priest on two corners of the altar: the northeast corner and the southwest corner.

The blood needs to be given in every corner so that it will be seen on both sides of the corner ("two gifts that are four").

6. Pouring of the remnants - if blood remains in the bowl, it is poured in a special place at the base of the altar at the southwest corner.
7. The burning of the sacrificial parts - A priest takes certain parts from the animal (fat, kidneys, and more) and brings them up to the top of the altar, and places them on the arrangement of burning wood.
8. Eating the meat - the priests eat the meat of the sacrifice in the courtyard, on that day and the night following it until midnight.

In the offering of the guilt offering of a leper, there exist special laws: before the offering, the guilt offering must be waved, in cooperation of the priest and the leper[44].

After the slaughter, besides the priest who receives its blood in a basin, another priest comes and receives part of its blood in his palm[45].

From this blood, he smears on certain parts of the leper's body: the thumb of the hand and foot, and the lobe of the ear[46]. This is part of the purification process of the leper.

The Offering of a Guilt Offering in History

Since the guilt offering comes as an individual sacrifice only, and for limited and rare sins, it does not have many mentions in the Bible and historical literature[47].

In the book of Ezra[48] it is told, that when Ezra the scribe went up to the land he conducted an examination on the intermarriages in Israel.

And there were found among the sons of the priests who had taken foreign wives from the sons of Jeshua son of Jozadak and his brothers: Maaseiah, and Eliezer, and Jarib, and Gedaliah; and they gave their hand to put away their wives, and for their guilt they offered a ram of the flock — Va-yimmatze mi-bnei ha-kohanim asher hoshivu nashim nochriyot mi-bnei Yeshua ben Yotzadak ve-echav Maaseyah ve-Eliezer ve-Yariv u-Gedalyah; va-yitnu yadam le-hotzi n'sheihem va-ashemim eil tzon al ashmatam.

According to one opinion in the words of the Sages[49], the wives of these men were "a designated maidservant".

Some of the commentators of the Scripture believe that the women were regular foreign women, and this is a prohibition that generally does not bring a sacrifice, but it was a "temporary ruling"[50].

The Ramban[51] suggests that the guilt offering was brought for a completely different reason, and speculates that perhaps it was a "conditional guilt offering."

There are those who see in this offering a precedent for the "Guilt of the Pious," according to the method that it can be brought for any sin whatsoever[52].

For further reading

Rav Kook, Olat Re'iyah, Part 1, pages 173-175.

External Links

Eitan Meir, Guilt Offering: On Violation of the Sacred

Rabbi Moshe Paluch, the reason for bringing a guilt offering for thefts.

Site of Yeshivat Orot Shaul

Rabbi Elchanan Samet, Guilt Offering, ‘Da’at’ website

Article on Guilt Offering - Midreshet Lindenbaum.

Footnotes

1. ↑ In contrast to the sin offering, which is brought for thirty-six sins, those who commit them intentionally are liable to karet (enumerated in Mishnah Keritot 1:1).
2. ↑ Ramban, Leviticus chapter 5.
3. ↑ Two shekels in the biblical period are estimated at approximately 30 grams of silver. For comparison, this is the value of an average agricultural plot during the biblical period (Leviticus 27:16). Rabbi Isaac Abarbanel (Leviticus 5:15) notes that this price stems from the fact that “rams were very expensive in the desert.” Today, with the depreciation of silver, it amounts to only a few dozen new shekels. Some believe that if it is more expensive than two shekels, it should not be brought (Responsa Beit Sha’arim, Orach Chaim section 2). However, the words of the early authorities explicitly state that the sum of two shekels is minimal, and a more expensive offering can be brought (Maimonides' Commentary on the Mishnah, Tractate Keritot chapter 6 Mishnah 6; Rabbeinu Bachya Leviticus 5:6; Sefer HaChinuch, mitzvah 127 and 129).
4. ↑ Mishnah Shevuot 5:1, in Mishnah Keritot 2:2.
5. ↑ An additional 25%, called “a fifth from the outside,” meaning a quarter of the principal, which is a fifth of the total amount of the principal with the addition.
6. ↑ Mishnah Tractate Bava Kamma chapter 9 Mishnah 12
7. ↑ Leviticus 5:21-26.
8. ↑ That is, the principal.
9. ↑ At the stated value, mentioned in the preceding verses: two shekels.

10. ↑ Leviticus there, verses 15-16
11. ↑ Two shekels, according to the rule: “The minimum of many is two.”
12. ↑ The priest will transfer it to the Temple treasury.
13. ↑ For the meaning of the expression “charufah,” and in the language of the Torah in Leviticus 19:20 “designated for a man,” see Rashi, Rabbi Abraham Ibn Ezra, and Ramban there.
14. ↑ That is, the slave gave her a wedding ring and said to her: “Behold, you are betrothed to me,” etc., by agreement, as is customary between Jewish couples.
15. ↑ Generally, in prohibitions of sexual immorality, the man and woman committing the offense are equal in their punishment or atonement, but in this case, the Torah distinguishes between the atonement of the man and the punishment of the woman. The reason for this is likely that the Torah expects a woman who is partially married to regard her marriage more seriously than can be expected from a stranger. Another explanation: From the man’s perspective, who is free, this relationship desecrates his sanctity, and therefore the guilt offering is appropriate, which is not the case from the maidservant’s perspective (Rashar Hirsch).
16. ↑ Mishnah Keritot 2:5.
17. ↑ See Exodus 21:4.
18. ↑ Rabbi Akiva learns this from the verse: “and she has not been redeemed,” implying that to some extent she has been redeemed and released, but not completely.
19. ↑ Leviticus 19:20-22.
20. ↑ She will be examined if she was intentional, and if so - she will receive lashes (see Rashi and Ramban there).
21. ↑ They will not be executed, as any man and woman who commit adultery (Leviticus 20:10), because the maidservant has not been freed, and therefore her marriage does not have full validity.
22. ↑ Mishnah Tractate Keritot chapter 6 Mishnah 1
23. ↑ Babylonian Talmud Tractate Keritot page 26b, and Maimonides Mishneh Torah Laws of Unintentional Transgressions chapter 8 halacha 1. In the Talmud there it is stated that the purpose of the offering is “to protect him from suffering” in the meantime, until he becomes aware of his sin and brings a sin offering. From Maimonides in the Commentary on the Mishnah (Keritot chapter 6 Mishnah 3) it is implied that the purpose is to calm the person from the fear that he may have sinned.
24. ↑ Mishnah Tractate Keritot chapter 6 Mishnah 4
25. ↑ Leviticus 5:17-18
26. ↑ Babylonian Talmud Zevachim page 48a
27. ↑ Cited in the commentary of his students on the Rif on Tractate Berachot, page 1b.
28. ↑ Mishnah Tractate Keritot Chapter 6 Mishnah 4
29. ↑ The first century BCE
30. ↑ Language of oath. “The dwelling” is a reference to the Temple (Psalms 26:8).

31. ↑ Numbers 6:6, 12.
32. ↑ It shall not be counted for him.
33. ↑ Babylonian Talmud Tractate Keritot page 27a
34. ↑ Tosefta Nazir Chapter 4 Halacha 7
35. ↑ Why did you take upon yourself to be a Nazirite, and now at the end of the Nazirite period you must completely shave your hair?
36. ↑ The shepherd enjoyed his beauty, which was reflected from the river, and thought to exploit it for licentiousness.
37. ↑ The shepherd, to his evil inclination.
38. ↑ Until here are the words of the shepherd, and from here are the words of Shimon the Righteous.
39. ↑ For other sacrifices, the sin offering and the burnt offering, the Torah provides an alternative for a poor leper, which is not the case for the guilt offering (Leviticus 14:21-22).
40. ↑ Leviticus 14:10-12
41. ↑ Detailed in the Torah, Leviticus 7:1-7, and in the Mishnah Tractate Zevachim Chapter 5 Mishnah 5.
42. ↑ The laying on of hands exists in most individual sacrifices. The slaughtering, receiving the blood, and its conveyance exist in every sacrifice, and the location in the north of the courtyard exists in all most holy sacrifices: burnt offering, sin offering, and guilt offering. The sprinkling of the blood in this manner also exists in the burnt offering and peace offerings. The burning of the fats exists in most sacrifices, except for the burnt offering which is entirely burnt. The eating of the meat in this manner also exists in the sin offering.
43. ↑ Babylonian Talmud Tractate Yoma page 36a. In the Torah, the commandment of laying on of hands is stated for the burnt offering (Leviticus 1:4), peace offering (ibid. 3:2), and sin offering (ibid. 4:4). For the guilt offering, however, the laying on of hands is not mentioned. In the Babylonian Talmud (Tractate Zevachim page 11a), they learned about the laying on of hands for the guilt offering from the comparison (“hekesh”) to the sin offering, in the verse: “As the sin offering, so is the guilt offering; there is one law for them” (Leviticus 7:7). Regarding the leper’s guilt offering, there is a dispute whether it requires laying on of hands from the Torah (Zevachim page 33a). Another dispute, related to the previous one, is whether this laying on of hands is done at the Nicanor Gate at the entrance of the courtyard, and then the sacrifice is brought inside the courtyard for its slaughter, or whether the leper is allowed to insert his hands into the courtyard, even before his purification is completed, to perform the laying on of hands in the courtyard (see in the Gemara there).
44. ↑ Tosefta Negaim Chapter 8 Halacha 9, based on the aforementioned verse: “And he shall wave it.”
45. ↑ Mishnah Tractate Negaim Chapter 14 Mishnah 8
46. ↑ Leviticus 14:14
47. ↑ See above on “Guilt Offering of the Pious” and the Nazirite’s guilt offering in the days of Shimon the Righteous.

48. ↑ 10:18-19
49. ↑ Rav Chisda in Tractate Keritot page 11a.
50. ↑ Rashi and Rabbi Abraham Ibn Ezra. It seems that the consideration before them was the rarity of “Shifcha Charufa” according to the aforementioned definitions, and see in the innovations of Ramban mentioned below.
51. ↑ In his novelties on Tractate Gittin page 36a
52. ↑ See Da’at Mikra on Ezra there.

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